

*Holiness and Righteousness the best Re-
turn for National Deliverances.*

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S E R M O N
O N

LUKE I. 74, 75.

PREACH'D at

Crutched-Friars, Nov. 5.

A N D

Silverstreet, Nov. 7, 1710.

By JOHN BILLINGSLEY,
Minister of the Gospel. 

L O N D O N :

Printed by J. H. for John Lawrence at the An-
gel in the Poultry. 1710. Price 3 d.

Hobbes and Rightness the best
man for National Deliberations.

A
SERMON

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worthy People, in former and in later times:
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We likewise

SERMON

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tives of Facts, former or later: They who have
a mind to be informed concerning them, may
easily satisfy themselves therein. That which

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I design is a serious Endeavour to promote a
other

That me being deliver'd out of the
Hands of our Enemies, might serve

him without Fear, in Holiness, and
Righteousness, before him, all the

Days of our Life.
Particulars

T Hese Words are part of the Prophetick
Song of Zacharias, on occasion of the

Birth of his Son John the Baptist,
who was the Fore-runner of the Mes-

siah Jesus Christ, to whom we owe all the Salva-
tion of every sort, personal or publick, tempo-
ral,

ral, spiritual, or eternal, whereof we at any time partake.

—This Season of the Year calls to our Remembrance signal Deliverances bestowed on an unworthy People, in former and in later times: and God has also this Year greatly added to our Victories and Successes abroad: We do likewise at this Season of the Month (in the Use of a solemn Ordinance, instituted for that very purpose) commemorate the greatest of Victories and Successes, the Triumphs of the Redeemer's Love and Grace, who conquered Death and Hell by Dying, and is ascended glorious and triumphant into Heaven, having led Captivity captive, and received Gifts for Men (which he continually dispenses from on high) even for the rebellious, that God might dwell among them, Psal. lxxviii. 18.

I shall not detain you with particular Narratives of Facts, former or later: They who have a mind to be informed concerning them, may easily satisfy themselves elsewhere. That which I design is a serious Endeavour to promote a right Improvement of these, and every other Deliverance, we partake of. May the divine Blessing accompany so weak an Attempt, and render it successful to so excellent a Purpose!

The Words (with the Context whereto they stand related) hold forth to us the following Particulars;

1. An unspeakable Benefit; *Deliverance out of the Hands of our Enemies.*
2. The Benefactor, or the Author of this Deliverance; *the ever-blessed God.*
3. The End or Fruit of it; *That we might serve him.*
4. The

1. **The Manner of our Service;** *as before him,* In his
Sight, under his all-seeing Eye and aw-
ful judicial Regards.

3. **With Constancy and Perseverance,** *all*
the Days of our Life.

I shall briefly hint what I think may be most
useful and instructive under each of these Heads,
and then apply them jointly.

I. **Deliverance out of the Hands of our En-
emies** is a very great Benefit, an unspeakable and
invaluable Blessing, and so to be esteemed and
acknowledged by us. This they who are deli-
vered into the Hands of their Enemies do sadly
know and loudly testify by their Moans, Com-
plaints and Cries for Succour and Deliverance.
And it is an astonishing Instance of divine Mer-
cy that we have not been long ago taught the
Worth of such a Blessing by the *Winn* of it, that
God has not long e'er this sold us into the Hands of
our Enemies, and suffered those that have us to bear
rule over us.

To illustrate this a little, I shall touch upon
three or four Particulars.

1. We are all naturally in the Hands of our
Enemies, and those of the worst sort. The
State of Mankind by Nature is a State of Bon-
dage and Slavery; wherein we are the Children
of Wrath, and Sons of Death, Enemies to God, and
the Servants of Corruption, serving divers Lusts and
Pleasures, sold under Sin, and taken captive by Sa-
tan *in his Will.*

And

Smile who can indifferently exerce the Misery
of this Captivity and Servitude? Were we once
duly sensible of it, how should we groan and
gasp after Liberty? But this is the Misery of
these Captives, they love their Chains, and like
Isaiah couch down beneath their Burthen, with-
out ever thinking how they may recover their
lost Liberty.

Sinners are like those who have lived a great
while under Despotick, Arbitrary, and Tiran-
nical Powers, they have so long been depriv'd
of the Use of Liberty, that they have lost even
the Taste of it, and will make no Efforts to reco-
ver it. Like the Servant under the Law, they
are content to have their Ears bo-
red, value not the Years of Re-
lease, but are willing and desirous
to continue Bond-slaves for ever.

The People of God are often in Bondage,
or in Danger of being so, to external visible En-
emies. In this Sense, Early did God call his Ser-
vants out of Egypt.

Those whom Christ calls to Liberty, Men
love to enslave and enthrall. The Manners, Cu-
stoms and Conversations of those who are really
the People of God, are quite different from,
and directly opposite to those of the rest of the
World, and a standing Reproach to their ill
Conduct, and thereby a perpetual Testimony
against them, and this excites their Rage, draws
forth their Indignation, and sets them on contri-
ving to enthrall and ruin them. Yea, and it
pleaseth God oftentimes to permit wicked Men
to prevail in such Attempts, that so the Faith-
fulness of his Servants may be approved, and
they purified in the Furnace of Affliction.
Hence the Plowers do often plow on their Backs,

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and make long their *Parsons*, *Psalms*, *Exhortations*, *Prayers*, &c.
This was the Case of *Israel* in *Egypt*, and afterwards in *Babylon*, of *Christians* under the *Pagan Emperors*; and of the *Reformed*, under the *Romish Antichrist*, and his *Supporters*: These *Kings and Princes of the Earth*, who have been made drunk with the Cup of the Wine of the *Fornications* and *Sinners* of the *scarlet Whore*, *Rev. xvii. 2.*

Thus our *Histories* acquaint us so long, was with us of these *Nations*: Thus it still is, even to this Day, with our *Brethren*, in neighbouring *Countries*; and those who groan under the *Yoke of Mahometan Tyranny*: May they speedily be deliver'd, and may we never be again entangled in that cruel *Yoke of Bondage*, which neither we nor our *Fathers* were able to bear.

Deliverance in either of these Cases, especially the former, must needs be (and accordingly ought to be esteemed) a great *Benefit*: *Liberty* has always been so accounted by wise Men. *Life* and *Death* do scarce differ more from each other, than the *Life* of a *Free-Man* and that of a *Slave*.

God hath given us a *Natural Right to Liberty*, and implanted a *Natural Love* to it in our *Souls*; so that he scarce deserves the Name of a *Man*, (or to be treated by the rest as one of the human Species) who has no Value for so precious a *Jewel*, but is ready, at every turn, to sacrifice it to his own *Lusts*, or those of others.

Oh how do sensual, worldly, and ambitious Wretches, daily sacrifice the true *Freedom* of their *Souls* to the *Delights* of *Sense* or *Fancy*, *Appetite*, or *Imagination*! And no wonder, if such, (like *Esaú* of old, who sold his *Birthright* for a *Mess of Pottage*) sell their own, and their *Country's*, and their *Posterity's* dearest and most valuable

valuable Liberties, for a *Bribe*, or even a *Treat*.

And our sad Experiences has assur'd us (beyond Contradiction) that nothing more increaseth Wickedness in a Land, than successful Attempts upon National Rights. But,

4. The worse the Bondage and Slavery we are under, or in Danger of, the greater is the Benefit of Deliverance: For, the Benefit of Rescue must needs bear a Proportion to the Greatness of the Evil from which we are deliver'd.

Therefore, *Spiritual Mercies* and Deliverances are to be valued at a higher Rate than those which are merely *Temporal*; *Publick* and *General* ones, than those that are only *Personal* or *Domestick*. A Rescue from Evils that threaten *Posterity*, seems a greater Mercy than to be deliver'd from those only which bear a little hard upon the *present Generation*. And on all these Accounts, the Deliverances God has wrought for us (and which we now commemorate) call for Returns of the highest Gratitude.

II. It is God, and he alone, who can and doth deliver his People, out of the Hands of their Enemies. *Psal. iii. 8. Salvation belongeth unto the Lord; thy Blessing is upon thy People. Psal. lxxviii. 20. Our God is the God of Salvation; unto God the Lord belong the Issues from Death; and by the same Reason, from every other Calamity. Psal. xxxiii. 16, 17. There is no King saved by the Multitude of an Host. A mighty Man, is not deliver'd by much Strength. An Horse is a vain Thing for Safety, neither shall he deliver any by his great Strength. Psal. xl. 7. Some trust in Chariots, and some in Horses, but we will remember the Name of the Lord our God. To depend on, and trust in Creatures, is foolish and vain, and will certainly issue in Disappointment,*

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ment; but they who wait on the Lord, and hope in his Mercy, shall see his Salvation. Psal. cxxv. 1. They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever.

By the Deliverance and Salvation which God works for his People, he manifests and magnifies his three great Attributes, those wonderful Perfections of his Nature, which are comprehensive of all the rest, viz. Power, Wisdom, and Goodness.

1. The Power of God is manifested in the Deliverances which he is pleased to work for his People; these shew that strong is his Hand, and high is his right Hand; that he is great, and of great Power; that there is none who hath an Arm like him.

That is a very remarkable Passage which occurs in Exod. ix. 16. For this Cause have I raised thee up, for to shew in thee my Power, and that my Name may be declared throughout all the Earth.

The Enemy we have been long struggling with, is another Pharaoh in Spirit and Temper, and we trust in God, that the Event will confirm the Presage.

The numerous and potent Adversaries of the Church and People of God, glory in their Strength, and think to carry all by Force; but their Strength is but Weakness when the divine Power breaks forth; and God can quickly and easily manifest, that in the things wherein they deal proudly, he is above them.

What Confidence did Sennacherib place in his vast Host! which yet by one of those Angels of God, which excel in Strength, was consumed in one Night, Isa. xxxvii. 36. If an Angel have such Might, how immense and terrible is the Power of the Lord of all their Hosts!

2. The Wisdom of God doth often shine bright in the Deliverances which he worketh for his Servants. He takes the crafty in their own Counsels, and snares the wicked in the Work of their Hands, and turns the Counsel of the froward backward.

The hidden Devices of Men are often detected, and defeated by him, whose Eyes are as a Flame of Fire; though they dig deep to hide them from Men, and, if it were possible, from God too: of which we have a never-to-be-forgotten Instance in the Discovery and Defeat of the infamously treacherous and bloody Powder Conspiracy, as also more lately of the horrid Assassination Plot, against the Life of that glorious and excellent Prince, King William, whose Name and Memory will flourish (in spite of Envy) as long as there is one Grain of Gratitude, or Love to God and their Country left among Englishmen; and if these good Qualities should wholly cease from our Land (which God forbid) we are then ripe for Ruin, and fit for nothing but to be French Slaves. God often makes the guilty Consciences of Men betray themselves, or they quarrel one with another, or the Folly and Rashness of one betrays the rest, and overturns the subtle Design.

Innumerable are the Instances (in every Age) of the Triumphs of divine Wisdom over the Weakness and Folly, yea, and over the Craft and Policy of the Enemies of his Church and People: forasmuch as God, and he alone, is wonderful in Counsel, and excellent in working, Isa. xxviii. 29.

3. The Goodness of God, and the Love he bears to his People, and his tender Regards to, and Care of them, are evident in the Deliverances he works for them, and the Salvation he bestows on them.

The

The Benignity of God exerts it self not only in bestowing Good on his Servants, but also in delivering them from Evil; and especially from the Fury of oppressing Enemies. He sees their Afflictions, and pities their Distress, and hears their Cry, and *his Salvation is nigh unto them that fear him*, Psal. lxxxv. 9. His Bowels yearn towards them; and his Hand is stretched forth for them, and *against* their Enemies. The great Things God does for his People, are chiefly to shew that *his Goodness and his Mercy endure for ever*. See Psal. cxxxvii. throughout.

III. The design'd Fruit and Effect of all the Deliverances God worketh for us, is, That we might serve him.

Now that *Service of God* to which we are obliged by his delivering Goodness, includes two Things, *viz.* *Worship and Obedience*.

1. *Worship, religious Homage*: A deep Veneration of his Perfections, and a due Observation of his Institutions. This is what God justly calls for, and expects from those whom he hath saved out of the Hands of their Enemies.

Such should have high and adoring Thoughts of God; should be much in contemplating and proclaiming his adorable Perfections; *should talk of his Honour all the Day, and bless his Name continually*.

They should also be zealous for the Purity of his Worship, and strictly observant of all his *holy Institutions*; not neglecting or profaning them, or suffering them (as far as in them lies) to be adulterated by any *unblessed Mixtures*. The Beauty of holy Worship is its Conformity to the Rule, *viz.* The sacred Scriptures of Truth.

12
If God saves us from Idolatry, and idolatrous Enemies, we make him surely a very ill Requital, by Fondness of, and Violence for our own *needless* and *useless* (and on the Hypothesis of their most able and earnest Defenders, *but indifferent*) Ceremonies.

This is a Matter God is zealously concern'd about (as a diligent Perusal, and due Enquiry into the Meaning of the second Commandment, may inform us) how careless and indifferent soever we may be in it; or (which is worse) how furiously bigotted, and blindly or maliciously zealous soever we are in Reference to things of this Nature.

One would think, by the uncharitable Heats, and unchristian Contentions that have been rais'd and kept up (and seem now to be more zealously fomented than ever) among us, about disputable Rites and Ceremonies: One would think, I say, that St. Paul's xivth Chapter of his Epistle to the Romans, had never been read by us, or else were not own'd among us for Part of the sacred Canon. They who can run down such glaring Evidence for Peace and mutual Toleration, had as good tell us plainly, they will have no other Law take Place about such Matters, but their own Will and Pleasure; and if an Apostle, or an Angel from Heaven contradict that, it shall stand for nothing. As to the Men of this Make, I think it may be truly said of them, *The Way of Peace they have not known*: The Lord send a better Spirit among us, before our Divisions have destroyed us!

They only render Thanks aright to God, for delivering them from the Hands of their Enemies, who worship him as he himself has required, *i. e. in Spirit and in Truth*, John xiv. 24. and who follow

follow after the Things that make for Peace, and Things
wherewith one may edify Another, Rom. xiv. 19.

2. Obedience, or a strict Regard to, and Com-
pliance with, every Revelation of the divine
Will, whether the Discovery come to us from
the Principles of natural Reason and Conscience,
or be made known to us by those who were un-
der the Influence of divine Inspiration; and this
from a Principle of Love to God, and a Sense of
his Sovereign Authority, and a firm Perswasion
of his being a Rewarder. For though we do what
God requires, if we do it not thus, it is not for-
mally Obedience; But the Particulars of this
will fall in under the next general Head, to which
I now proceed.

IV. The Service of God is all included in these
two Words, Holiness and Righteousness. The
Apostle indeed gives it us in three; Th. ii. 12.
Soberly, Righteously, and Godly, but still the same
thing is meant: For Sobriety is reducible to ei-
ther of the other, neither of them being to be
perform'd without it: though it especially re-
spect the latter, the due Management of our
selves being a previous Requisite to the right Dis-
charge of our Duty to others, and also a kind of
Measure thereunto; we being *to love our Neigh-
bours as our selves*. And Charity is also included in
Righteousness, as being (however commonly
mistaken) strictly a main Branch of it.

I shall therefore here (with what Brevity I can)
hint a few Things which may help to render our
Notions of Holiness and Righteousness more
clear and distinct, in order to their being more
influential on, and directive of, our Practice.

(1.) As to Holiness, that imports a State of Se-
paration and Devotedness unto God, manifested
by

by its proper Exercises and Fruits : Such as;

1. Worthy and becoming Notions of the blessed God, in his Nature and Relations : what he is in himself, and what he is to us. It consists not in curious and philosophical Speculations about the divine Being, but in thinking of him according to his own Revelation of himself, and as is most apt to beget in us towards him Love, Obedience, Resignation and Trust.

Thus we are to conceive of him as the first and best of Beings, as the last and ultimate End of all : As Alpha and Omega ; as the Author and Efficient ; the Happiness and Portion of all the reasonable Beings that either never fell from him, or are reconciled to him : infinitely wise, powerful, good, holy, just, true, &c. Our Owner, Ruler, End ; Creator, Redeemer, Sanctifier ; Father, Son, and Holy Ghost.

Right Thoughts of God are the Foundation of all Religion ; therefore our Minds are first to be furnish'd with them, and then they are to be carefully laid up, frequently and affectionately review'd, heedfully cherished ; and all contrary Imaginations and Suggestions watch'd against, resisted, and (to the utmost of our Power) banished from us.

2. Serious frequent and fervent Applications to God, especially in solemn Prayer and Praise : Without this, the best Notions of the Divine Being will be dead, Barren, and useless, in our Souls.

The true Knowledge of God is in order to intercourse with him, and is kept up by it. They who restrain Prayer shew plainly that they delight not to retain the Knowledge of God in their Minds.

3. God-

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3. God-like Purity. *Be ye holy, for I am holy,* Lev. xx. 7. An Abhorrence of all sensual Delements, fleshly Lusts, Impurities: Resisting the Beginnings, shunning the Occasions of them; watching against, and *hating even the Garment spotted with the Flesh,* Jude ver. 22.

4. Great Humility. A constant deep Sense how mean we are as Creatures, how vile as Sinners; so that our Eye (the Eye of our Faith) seeing God, we *abhor our selves in Dust and Ashes; not thinking highly of our selves, but as we ought to think, in Lowliness of Mind, preferring one another in Love;* being willing to be thought and spoken of, and treated as those very *Subjects* that we really are: And this without Baseness of Spirit, or Littleness of Soul, which (however many seem to think otherwise) does often proceed from Pride.

5. An intense Zeal for the Honour of God's Name, and the Purity of his Worship: and this without Bigotry, Censoriousness, or Imposition upon others.

6. Special Regards to that Time which God has separated for his solemn Worship: One Day in seven, and that (to us Christians) the first Day of the Week: This is by divine Appointment, holy Time, in Memory of our Redemption by Jesus Christ; and I know no other Holy Day (by divine Appointment and promised Blessing) under the Gospel but this. True Religion lives or dies in Families, Churches, Nations, as this is heedfully and holily regarded, or profanely neglected, and the Duties of it slightly and perfunctorily managed.

(2.) To consider a little the other Branch, Righteousness (which is inseparable from Holiness, and is as truly Service of God as that is) The comprehensive Rule of it, our Lord himself has given

us,

us, *Mat. vii. 21. Whatsoever ye would that Men should do unto you, do ye even so to them.* This implies,

1. That relative Duties be made Conscience of. Read carefully *Eph. v. 22.* to the End, with the Beginning of the sixth Chapter; and *Coloss. iii. 18.* and following Verses, with the fourth Chapter, Verse the first, [which should not have been (as it heedlessly is) divided from the third].

Relative Duties prudently and conscientiously discharg'd, secure our Peace, credit our Religion, promote common Order, and thereby glorify God, and stop the Mouths of Gainsayers; and the growing Neglect of them is to be reckon'd among the many threatening Symptoms of the present Day.

2. That our Brother's Life be dear to us as our own; and therefore rash Anger, Reproach, Oppression, Unmercifulness, (not ministering to the Necessities of others, according to our Call, Abilities, and Opportunities) are to be from Principles of Conscience, and the Fear of God, avoided and suppress'd.

Consider well those awful Words of our Blessed Lord, *Mat. v. 22. I say unto you, Whosoever is angry with his Brother without a Cause, shall be in danger of the Judgment: And whosoever shall say unto his Brother, Raca, shall be in danger of the Council; but whosoever shall say, Thou Fool, shall be in danger of Hell-Fire.*

These are rather Thunderbolts than Words, and were our Hearts duly under the Awe of them, they would be effectual to extinguish our uncharitable Heats, and give a new Turn to our Language and Behaviour each to other.

3. That Property be inviolably maintain'd, and our Commerce be all manag'd with due Respects

spects to the Good of those we deal with, and of the Community. *1 Thess. iv. 6. That no Man go beyond or defraud his Brother, in any Matter, because the Lord is the Avenger of all such.*

The drawing from others to our selves, by Craft or Force, against their particular, or the Common Good, (whatever Men think of it now) will be found no light Matter in the appointed Day, when God shall come to judge the World in Righteousness, by that Man whom he hath ordain'd, *Acts xvii. 31.*

4. That as from Principles of Sobriety we endeavour to secure our own Purity and Chastity, both of Body and Mind; so from Principles of Justice, we never (either in Thought, Word or Deed) violate, or so much as attempt, that of others: Forasmuch as God hath called us not to Uncleaness but to Holiness, *1 Thess. iv. 3, 4, 5. with 1 Cor. vii. init.*

Unclean Lusts are Pagan Edges, and the gratifying of them was part of the Devil-Worship which we renounc'd in our Baptism: If we return to them we defile the Temple of God, blot our Names out of the Churches Roll, and are impudent if (without solemn and bitter Repentance, with real and hearty Reformation) we lay claim to the honourable Title of Christians.

5. That our Tongues be under a Law, especially in whatever concerns the Reputation and good Name of our Brethren: That we be not *Whisperers nor Backbiters*, *Rom. i. 29.* That we do not calumniate others, nor wink at (much less rejoice in) their unjust Defamation: Having always that Saying of the wise Man in our Remembrance, and making it a Law, an indispensable Rule to us in Practice, *Prov. xxv. 23. The North Wind driveth away Rain, so doth a frowning Countenance*

Countenance a back-biting Tongue. O that this were more regarded by the Professors of our Times! How would lying Lips be put to Silence, and this grievous Iniquity stop its Mouth?

Whereas now we are perfectly deluged with a Flood of Lies and Calumnies; we can scarce go into any Company (even the most reputable) but we hear the Slander of many.

6. That we envy not others prosperous Condition, nor be too much dejected at our own adverse one; but always revolve in our Minds the wise Man's Observation, *Prov. xxii. 2. The rich and poor meet together, the Lord is the Maker of them all: i.e. of their Conditions, as well as of their Persons. Psal. xxxvii. 1. Fret not thy self because of evil Doers, neither be thou envious against the Workers of Iniquity.*

We ought to be like minded with the holy Apostle, who could truly say of himself, as in *Phil. iv. 11, 12. For I have learned in whatsoever State I am, to be therewith content. I know both how to be abased, and I know how to abound: Every where, and in all things, I am instructed, both to be full, and to be hungry; both to abound and to suffer Need.*

The great Business of Religion is with our Hearts and Principles; the inward Habit, Temper, and Disposition of our Souls: If nothing be done by it there, there is nothing done in us to any saving purpose, whatever Forms and Appearances we put on, and how plausibly soever we may carry it for a Time.

V. If we would shew our selves truly thankful to God, for the former and later Deliverances he has wrought for us, we must be careful not only to do what he requires, but to do it as he requires: That is,

1. Cheer-

1. Cheerfully; not with the Spirit of Slaves, but of Sons. For we have not received the Spirit of Bondage again, to fear; but we have received the Spirit of Adoption, whereby we cry, Abba, Father, Rom. viii. 15.

It is recorded of the Emperour Augustus, that he express'd himself very much displeased, when one offered him a Petition with frighted Looks, and Gestures that implied Dread and Discouragement (or as he pleasantly phras'd it, * As if he had been giving Meat to an Elephant): How much more must it be displeasing to the Majesty of Heaven, when his Children approach him with more Dread and Terror than Love and Joy? though yet Reverence and an holy Awe of God must be kept up whenever we draw near to him.

2. Sincerely; remembering that we are under his Eye, who searcheth the Heart, and trieth the Reins; that whatever we do, we do it before him who cannot be impos'd upon, and will not be put off with the Homage of the Lip and Knee, while that of the Heart (which he principally requires) is with-held. My Son, saith God, give me thy Heart, Prov. xxiii. 26.

3. Constantly; continuing and persevering in well-doing to the very End, against all Opposition from Fear, or Hope, or Pleasure, or Honour, or Reproach, or Pain, or Death: Looking diligently, that we fail not of the Grace of God, nor lose the Things which we have wrought, since he, and he only who thus endureth to the End shall be saved, Heb. xii. 15. 2 John, ver. 8. Mat. x. 22.

Quod sic sibi libellum porrigere dubitavit, quam Elephantum ripem, Sueton. in Augusto. c. 53.

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The whole of what has been discoursed having been so directly practical, I shall subjoin no other Application but the following Corollaries.

Cor. I. Frequent humbling Reflections ought to be made by us, on that natural Bondage which we, and all the Sons of *Adam*, are originally under. How else should we be, in a becoming Manner, sensible of our greatest Deliverance; or duly thankful to our most glorious and gracious Deliverer?

They who doctrinally deny, or are not practically affected with, their Original Sin, as a State of Bondage and Misery, can never be duly thankful to God and Christ, for their Redemption from it.

Cor. II. We, of these Kingdoms, should often think of the Popish Bondage our Ancestors were under, and which we have so often been in Danger of relapsing into. A Thralldom of Soul, Body and Estate; which if we have forgotten our repeated Deliverances from, we deserve again to fall under.

They know not what Popery is, who can suffer themselves once to imagine, that they may continue Protestants of any Denomination, and yet make a tolerable Shift under it. They whom the Persecutions of *France*, and the Oppressions of a late Reign at home, will not warn, deserve to be put to School to the Mistress of Fools, even their own late and remediless Experience.

Cor. III. Our highest Thanks are due to God our Deliverer; first and chiefly, for the great Redemption by Jesus Christ, and next for our
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the 5th and 7th of November. 21

Deliverance from Popery and Slavery, and the renew'd Attempts of our Enemies to reduce us under that Yoak of Bondage. Salvation from our Enemies, spiritual and temporal, cannot be too highly prized, or gratefully acknowledged, or carefully improv'd by us.

Cor. IV. Holiness and Righteousness do highly become, and are most strictly requir'd of, a People so often, and so eminently sav'd by the Lord, as we have been. This is the true Thanksgiving, and without this, whether we fast or feast, 'tis all a Mockery. Bring forth, therefore, Fruits meet for Thanksgiving; especially the Fruits of Zeal for God and his holy Institutions, and of brotherly Love and Unity among our selves: Without these we may justly fear lest a righteous God should say against us, those terrible Words, *Judg. x. 13. I will deliver you no more.*

Cor. V. and lastly. See that in the thankful Sense of God's Delivering-Goodness (both in spiritual and temporal Regards) we henceforth, all of us, *serve him without Fear, as before him, and that all the Days of our Life.* This, our frequently renew'd Vows at the Lord's Table, our former National Deliverances, and our late (even this Years) glorious Successes, call for from us. And our Moral (which are our surest) Prognosticks of God's future Dealings with us, will be best gather'd from hence. If after God hath given us such Deliverance as this, and done so great Things for us, and plant'd us a noble Vine, our Grapes be still the Grapes of Sodom, our Clusters the Clusters of Gomorrah, we may justly fear that we shall be immediately given up; or that every Step which

which God takes in our behalf, shall but ripen us the more for a terrible and aggravated Ruin.

They are England's worst Enemies (whoever they be) who encourage a Spirit of Libertinism and Prophaneness, of Rancour and Animosity amongst us: And they are the best Friends to the present Age and Posterity, who endeavour by Prayer and Reformation, to stand in the Gap, to turn away the Wrath which impends over us, for our past Ingratitude and Incurable Infirmities.

May the God of Grace and Peace save us from vile Ingratitude against himself the Author, and against those Worthies whom he hath raised up, to be the successful Instruments of our marvellous and repeated Deliverances!

May the Enemy abroad get no new Heart, by our unaccountable and implacable Divisions at home!

May the just War in which we are engaged, be always attended with Successes answerable to the past, till it end in a safe and lasting Peace!

May the best of Blessings be plentifully shower'd down, from that God by whom Kings and Queens reign, and Princes decree Justice, on the Head and Heart of his Servant, our Sovereign Lady Queen ANNE, and on that Illustrious Protestant Family (the House of HANNOVER) on whom the Succession is fix'd by a legal Entail!

May the Memory of our late Glorious Deliverer, King WILLIAM, never be forgotten, or mention'd without Honour, by Englishmen and Protestants!

And, above all, May we never forget to render to God the Things which are God's, while we endeavour justly and gratefully, to render to Men the Things which are theirs!

Thus

Thus we may groundedly hope that our *Rock*
will not forsake us ; that we shall yet be quiet at
home, and terrible abroad ; and that *Salvation*
will still be (as blessed be God, it has long been)
for Walls and Bulwarks unto us. Amen.

F I N I S.



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